

759
Rev. J. H. Weyerhoff, D.D.

MINUTES
OF THE
ANNUAL MEETING OF THE SYNOD
OF THE
SOUTH INDIAN UNITED CHURCH

HELD ON

26th and 27th March, 1903

MADRAS

PRINTED AT THE M. E. PUBLISHING HOUSE, MOUNT ROAD

—
1903

MINUTES.

At Madras, and within the College Church, the annual meeting of the Synod of the South Indian United Church was held on Thursday, 26th March, 1903, at 5 P.M. In the absence of the moderator the Rev. I. Lazar was called to the chair, and constituted the Synod by conducting the opening devotional exercises, preaching from Col. 2: 1. The Revs. J. N. Ogilvie, B. Thomas, and M. Peter took part in the exercises.

The following were present :—

(1) Appointed by the Presbytery of Arcot :

Revs. J. W. Scudder, D.D., W. Meston, Isaac Lazar, B. Thomas, Joseph John, S. A. Sebastian, and J. H. Maclean (clerk).—*Ministers*.

Messrs. John Kay, V. Vethanayagam, P. Arivanantham, P. Maliappan and N. Elias.—*Elders*.

(2) Appointed by the Presbytery of Madras :

Revs. L. R. Scudder, J. Stewart, A. Moffat, T. K. Itty, J. Peter and J. Selvam.—*Ministers*.

Messrs. S. Gabriel, C. Manikam, S. Sandosham and Joseph Asirvatham.—*Elders*.

1. The minutes of the special meeting of Synod held at Madras, 25th and 26th September, 1902, having been confirmed at the same meeting, were taken as read. The clerk expressed regret at the fact that the latter part of minute 10 was so worded as to be liable to convey the impression that Mr. Ogilvie's letter of apology for absence was merely formal: the minute ought to have read—"Expressing his regret at being unable *through unavoidable absence from Madras* to take part," etc.

2. The roll was called and those present answered to their names.

3. On the motion of the Rev. J. Stewart, seconded by the Rev. T. K. Itty, the Rev. J. W. Scudder, M.D., D.D., was unanimously elected moderator of Synod. Dr. Scudder took

the chair and briefly thanked the Synod for the honour conferred upon him.

4. *Resolved* to invite the Rev. J. N. Ogilvie, Chaplain, Church of Scotland, to sit with the Synod as a corresponding member. Mr. Ogilvie expressed the pleasure with which he accepted the invitation.

5. On the motion of Dr. L. R. Scudder, seconded by the Rev. J. Stewart, resolved that the Synod send a cordial message of sympathy to the Rev. George Pittendrigh, retiring moderator, who had been obliged to return to Scotland owing to the serious illness of Mrs. Pittendrigh.

6. On the motion of the Rev. T. K. Itty, seconded by the Rev. J. Stewart, resolved that Dr. L. R. Scudder act as clerk to the Synod during the absence of Mr. Maclean on furlough.

7. *Resolved* that a cordial reply be sent to the letter which the General Synod of the Reformed Church in America had sent to the Synod (see minute 2 of meeting of 25th September), the letter to be drawn up by the clerk, and signed by the moderator and the clerk.

8. The translation of the Confession of Faith, Constitution and Canons into Tamil was laid on the table in its printed form by the moderator. *Resolved* to thank the committee for its labours, and to discharge it.

9. It was reported on behalf of the committee appointed to translate the same documents into Telugu that it desired longer time to complete the work. The request was granted.

10. The clerk intimated that in accordance with minute 17 of last meeting he and the moderator had selected the Rev. G. Pittendrigh and the Rev. W. Meston as assessors on the Presbytery of Arcot, these being at the time the only two who were willing to be transferred from the Presbytery of Madras. *Resolved* to request the Rev. J. Mackenzie to allow his name to be transferred to the roll of the Presbytery of Arcot.

11. The clerk reported that the financial arrangements contained in minute 13 of last meeting had been submitted to the local governing bodies of the Arcot and United Free Church Missions, and the Presbyteries, and approved generally by them. The Madras Mission Council asked the Synod to

add at the end of Section 2 (c) the words, "with the consent of the Mission concerned," and the Presbytery of Madras and the Arcot Mission concurred in requesting the addition.

Resolved that the words be added.

12. The clerk made a statement as to the remaining business to be brought before the Synod. With a view to facilitating its progress resolved to appoint committees as follows, to meet in the morning and present their reports at the next session of the Synod:—

(1) A committee to consider the question of a larger union, and more especially to consider the revised Confession of Faith, Constitution and Canons prepared by the Executive Committee of the Presbyterian Alliance at its meeting at Allahabad, January 14—16, and now sent down to Presbyteries and Synods: the committee to consist of Revs. W. I. Chamberlain, T. K. Itty and Joseph John, Mr. S. Sandoshan, elder, and the clerk, (convener).

† (2) A committee to consider the question of Presbyterial and Synodal funds: the committee to consist of the Revs. J. Stewart, A. Andrew, Dr. L. R. Scudder and T. Benjamin, and Mr. John Kay, elder.

13. Read minute of the Presbytery of Madras as follows: "Resolved to refer the question of appointing committees to visit the congregations within the bounds to the Synod."

The Synod approves of the practice of appointing such committees from time to time to inquire into the welfare of the congregations, the visits of such committees being not only a stimulus to the congregation but a means of enabling it to realise its position as an integral part of the United Church, and accordingly recommends the Presbyteries to take such steps in the matter as they see fit.

14. The Synod called for the report of the committee appointed in accordance with minute 19 of last meeting to consider the advisability of the use of common forms, and other matters. The report was presented by the Rev. L. R. Scudder. The recommendations of the committee were considered one by one, and adopted in the following form:

(1) *Resolved* (a) to draw up an Order of Church Service, on the understanding that the use of such liturgical forms is not binding on any congregation, and (b) to prepare a brief set of directions for the conduct of public worship.

(2) *Resolved* to draw up brief directions for the dispensation of the sacraments, with liturgical forms which may be used if desired.

(3) *Resolved* that forms for use at the ordination of ministers, elders and deacons respectively, for the licensing of preachers, and for the installation of pastors be prepared, such forms to contain the questions to be put to candidates for ordination, for license or for installation, and instructions as to the order of procedure. Such instructions should contain an injunction that the custom of giving to any member of the congregation an opportunity of objecting to the life or doctrine of the candidate for ordination or installation be not departed from.

(4) *Resolved* that directions for the conduct of the marriage service be drawn up, including instructions as to the proclamation of the banns of marriage, and that along with it a table of the degrees of consanguinity believed by the Church to be contrary to the Word of God be prepared.

(5) *Resolved* that directions for the conduct of the burial service be prepared, with specimen forms which may be used if desired.

(6) *Resolved* that a form to be used by a congregation in calling a pastor be prepared, and also certificates of license and ordination.

Resolved to appoint a committee to draw up the forms and directions referred to in the above six resolutions. The moderator and the clerk were requested to nominate such a committee and present the names for the approval of the Synod at the next session.

(7) *Resolved* to appoint a committee to draw up rules for the conduct of cases of discipline, in harmony with the principles laid down in Can. 18, the committee to be nominated in the same way as that on forms.

Resolved to adjourn to meet on the following day at 10 A.M. Prayer having been offered by the Rev. T. K. Itty and the benediction pronounced by the moderator, the Synod adjourned.

The Synod resumed its meeting on Friday, 27th March, in accordance with the motion for adjournment. In addition to those present on the previous evening there were present Rev. A. Andrew, and Rev. J. Maekenzic (Presbytery of Madras) and Rev. W. I. Chamberlain, Presbytery of Arcot.

The meeting was opened with the reading of Scripture and prayer, the latter being led by the Rev. A. Andrew.

15. The minutes of the first session of the Synod were read and approved.

16. The clerk reported that in accordance with minute 13 the nominating sub-committee presented the following names for membership of the committee on forms:—Revs. A. Andrew (convener), J. W. Scudder, L. R. Scudder, W. Meston, I. Lazar and Joseph John, and Messrs. J. C. Bakkianathan and Y. G. Bonnell, elders.

The sub-committee proposed that the matter of drawing up rules of procedure in cases of discipline should be referred to the same committee. The names were approved, and the name of Rev. J. Stewart added: the committee was requested to undertake the double work and report to the next annual meeting of Synod.

17. The Synod continued the discussion of the report of the committee on forms and came to the following conclusions on the matters presented:

(8) *Marriage with a deceased wife's sister.* The Synod, while admitting the force of some of the objections to such marriages, does not look upon them as being contrary to the word of God; it accordingly leaves the question of contracting them to the consciences of the members of the Church, and permits such of its ministers as are not debarred by their relation to their home Church to celebrate them.

(9) *Baptism of men with more than one wife.* As the practice of the different sections of the Church has not been uniform, and as unanimity is not likely to be secured, resolved to allow sessions to use their discretion in the matter; the Synod would at the same time urge the need of great caution, and of a constant effort to maintain a high standard in the matter.

(10) *Baptism of Roman Catholics.* Resolved that converts from the Church of Rome be not re-baptised, but that, after a period of instruction and probation, they be received into the Church at a public service, with befitting solemnity.

(11) Resolved that the following be the practice of the Church regarding the private administration of the sacraments:—

(a) In the case of those who may be unable to be present at the public dispensation of the Lord's Supper the sacrament may be administered to them in their houses after the close of the public service, by the minister, accompanied by an elder and if possible by two or three members of the congregation.

(b) Baptism should, as a rule, be administered in the course of a public service of the Church; if in any case, for sufficient reason, the session deem it advisable that baptism should be administered in the house, such baptism shall be intimated beforehand at a diet of public worship, and the minister shall be accompanied by an elder and if possible by two or three members of the congregation.

18. *Resolved* that the above resolutions (nos. 8—11 of minute 17), while they become at once the working rules of the Church with reference to the matters concerned, shall come up for ratification at the next annual meeting of Synod, and that meanwhile they be sent to Presbyteries for their opinion.

19. The Synod called for the annual reports of Presbyteries, which were presented by their respective clerks.

Resolved to receive the reports and instruct the clerk to summarise the statistics presented, and print the summary as an appendix to the minutes.

20. The Synod called for the report of the committee on Presbyterial and Synodal expenses, which was presented by Mr. Andrew. The recommendations of the committee became the finding of the Synod in the following form:—

(1) *Resolved* that as the missionary assessors are on a different footing from the Indian members of Presbyteries and Synod, the expenses incurred by them in attending the meetings of Presbytery or Synod be a matter of arrangement between the missions and the assessors.

(2) *Resolved* that the expenses of delegates to the Presbytery be met by the congregations they represent—such expenses to include railway fares, batta, and mileage travelling charges.

(3) In view of the fact that about Rs. 160 will be required annually for Synod and Presbyterial expenses, *resolved* (a) that the College and Royapuram congregations be requested to pay Rs. 15 each per annum. (b) that the following congregations be requested to give Rs. 10 each per annum—Arni, Vellore, Ranipet, Chittoor, Palmaner, Coonoor, Madanapalli, Yemahur, Tindivanam, Chingleput, Walajabad: and (c) that other organized congregations be requested to contribute Rs. 2 each per annum.

(4) *Resolved* that the expenses incurred by delegates to the Presbyterian Alliance should be met from Mission funds, but that all other expenses connected with the Presbyterian Alliance be met from Synod funds.

Resolved that the clerk of Synod act for the present as treasurer of the Synod.

21. The Synod called for the report of the committee appointed to deal with the question of a larger union, which was presented by the clerk.

The committee reported that :

(1) With regard to a larger union in South India, the Standing Committee on Union, in accordance with minute 20 of last meeting, had conferred with representatives of certain other missions, and that there was good hope of more formal negotiations for union being begun at an early date.

(2) The clerk had attended the meeting of the Presbyterian Alliance Committee at Allahabad, January 14—16, and was favourably impressed with the progress that had been made in the movement for a union of the Presbyterian Churches in India.

(3) The committee had considered the revised Constitution, etc. sent down to Presbyteries and Synod by the Alliance committee for approval, and recommended the Synod to adopt the following as its deliverance :—

The Synod expresses gratification at the readiness shown by the committee of the Alliance to meet the views expressed by the Synod at its meeting in September last. In accordance with the desire expressed by the committee in minute 22 the Synod expresses its approval of the basis of union now presented, and its willingness to participate in a union on this basis if the way should be opened up. The Synod accordingly confines itself to a few suggestions which, it hopes, may be adopted by the committee of the Alliance without any sacrifice of principle.

(1) With regard to the name the Synod expresses its preference for the name, *the United Church in India*, and reiterates the request made in its former minutes, *viz.*, that if the name which the committee may adopt should prove an obstacle to the cause of union it be changed as soon as possible.

(2) The Synod expresses its gratification at the assurance that the statement of the doctrine of election contained in section 9 is not intended to debar from Church fellowship those who do not hold a distinctively Calvinistic view. It would, however, ask the committee to consider whether the form of expression decided upon is that most likely to secure the end aimed at.

(3) The Synod approves generally of the arrangement proposed for the connection of foreign missionaries and ministers with courts of the

Indian Church. It would point out, however, (a) that nothing is said about the position of such consultative members in the higher courts of the Church ; (b) that no arrangement is made for the possible termination of the proposed relationship ; and (c) no provision is made for missionaries and ministers who may think it advisable to be only consultative members even if their home churches do not debar them from being full members. The Synod accordingly asks that those points be considered.

(4) The Synod approves of the recommendation of the committee regarding the limitation of the power of the General Assembly.

(5) With regard to the form of acceptance of the Confession of Faith, the Synod would ask the committee to consider whether the last clause is essential, and whether it may not be a barrier in the way of a more comprehensive union.

(6) The Synod suggests the reconsideration of Canon 1. From its experience it would point out that the care of unorganised congregations cannot be undertaken directly by the Presbytery, but *must* be delegated in some such way as is suggested in the Canon. In any case it considers the keeping of the roll by the clerk of Presbytery to be impracticable.

(7) The Synod suggests that in Canon 16 the word *discipline* be substituted for the words *Constitution and Canons*.

The recommendations of the committee were put before the Synod one by one and unanimously agreed to.

22. *Resolved* to modify minute 21 of previous meeting by substituting the words *February* or *March* for *March*.

23. The minutes of this session were read and approved.

24. The moderator having briefly addressed the Synod, it was moved, seconded and carried that the Synod do adjourn to meet in accordance with minute 21 of last meeting, as amended at this meeting. The moderator pronounced the benediction, and the Synod adjourned about 5-30 P.M.

(Signed) J. W. SCUDDER, *Moderator*.

J. H. MACLEAN, *Clerk*.

SOUTH INDIAN UNITED CHURCH.

Summary of Reports of Presbyteries for the year 1902.

Number.	CHURCHES.	PASTORS.	COMMUNICANTS.					BAPTISED IN THE YEAR.		Total of baptised non-com-municants.	Unbaptised adherents.	Total on roll.	No. of Sunday schools.	No. of pupils.	CONTRIBUTIONS.		POSTAL ADDRESS.	
			Received					Total now in com-munion.	Infants.						Adults.	Congregational.		Benevolent.
			On confession.	By certificate.	Removed.	Suspended.	Died.											
<i>I. Presbytery of Madras.</i>																		
1	College Church, Madras.	Rev. P. B. Ragaviah, B.A.	6	1	...	3	123	6	1	98	6	227	2	90	Rs. 631	A. P. 7 5	} (10, Linghi Chetty Street, Madras. Royapuram, Madras.	
2	Royapuram „ „	Rev. T. K. Itty	3	5	2	4	171	4	5	132	5	308	1	122	.....	.....
3	Tangal	Do.	3	...	7	...	27	2	...	30	...	57	...	...	1,090	14 3		
4	Madras Village Churches	(Unorganised)	...	...	...	...	16	6	4	83	17	116	...	...	.....	.....	} Chingleput. Melrosapuram, by Singa-perumal Koil.	
5	Chingleput	Rev. P. N. Appavoo	...	...	...	4	64	1	...	166	6	236	1	134	595	12 0		
6	Melrosapuram	Rev. M. L. Jivaratnam	...	...	4	1	49	14	11	150	36	235	4	74	123	13 4		
7	Chingleput Village Churches	(Unorganised)	...	...	...	3	26	3	1	128	145	299	12	258	99	11 8	12 12 0	
8	Ranipet	Rev. J. Selvam	3	17	20	2	73	6	...	217	65	355	8	541	460	4 0	500 15 5	
9	Yehamur	Rev. A. Muni	26	22	23	7	339	44	28	953	657	1,949	29	527	342	7 7	175 8 9	
10	Tindivanam	Rev. M. Peter	3	12	7	1	98	23	7	165	82	345	7	417	313	15 2	154 4 4	
11	Orattur	Rev. Paul Bailey	1	3	3	2	90	7	...	182	129	401	2	44	29	9 1	49 5 8	
12	Velleripet	Do.	3	...	3	3	72	1	...	137	80	289	6	65	48	14 8	39 15 11	
13	Narasinganur	Do.	2	...	9	3	85	5	2	172	92	349	4	46	49	5 1	39 3 9	
14	Gingi	Rev. J. Peter	3	2	...	2	71	6	1	89	80	240	5	76	36	6 11	59 10 3	
15	Varikkal	Do.	...	...	...	4	53	5	...	87	20	160	4	44	31	13 3	29 12 11	
16	Kolapakkam	Do.	...	...	10	2	144	10	...	192	50	386	8	81	54	9 8	37 11 9	
<i>II Presbytery of Arcot.</i>																		
1	Arni	Rev. C. Whitehead	19	11	12	5	198	13	8	279	177	654	15	480	245	1 11	240 12 8	Arni, North Arcot.
2	Gnanadnam	Rev. M. Nathaniel	14	2	...	2	170	7	44	175	35	380	11	300	102	12 0	.....	Gnanadnam, North Arcot.
3	Chittoor	Rev. Samuel Thomas	10	29	42	...	247	34	25	615	325	1,187	25	575	501	2 3	507 5 3	Chittoor.
4	Kothapalli	Rev. Benjamin Thomas	1	4	4	1	81	5	1	260	112	453	8	99	60	7 11	38 1 2	Ramapuram.
5	Coonoor	Rev. H. J. Scudder	3	...	8	...	88	9	3	154	...	242	1	22	213	11 7	211 13 4	Coonoor.
6	Madanapalle	Rev. Joseph John	18	7	33	3	157	6	9	512	136	805	15	721	999	0 9	331 13 4	Madanapalle.
7	Palmaner	Rev. E. Taramani	...	14	19	...	55	56	8	64	12	131	5	145	117	12 6	390 14 0	Palmaner.
8	Vellore	Rev. S. A. Sebastian	11	17	27	...	130	5	3	178	8	316	6	682	484	8 1½	164 14 1½	Vellore.
9	Kanchipuram	Rev. Isaac Lazar	1	9	5	3	112	4	7	166	93	371	6	142	93	10 4	97 7 3	Kan., Tiruvallam P. O.
10	Sekadu	Do.	2	4	6	...	66	32	25	184	39	289	4	107	54	6 5	56 6 6	do.
11	Katpadi	Rev. Benjamin Thomas	7	9	10	2	149	19	11	330	193	672	14	427	113	2 4	118 4 10	Katpadi.
12	Walajabad	Rev. Jacob Isaac	9	14	6	1	87	9	...	146	32	265	3	138	609	5 10	54 0 0	Walajabad.
13	Sriperumbudur	(Unorganised)	2	7	4	2	105	6	2	222	168	495	9	220	270	2 7	...	Sriperumbudur.
<i>I. Presbytery of Madras.</i>																		
TOTAL ... 16 Congregations, 9 Pastors			53	62	88	20	45	1,501	143	60	2,981	1,470	5,952	93	2,519	3,909	0 1	1,349 0 8
<i>II. Presbytery of Arcot.</i>																		
13 Congregations, 11 Pastors			97	127	176	17	37	1,645	205	146	3,285	1,330	6,260	122	4,058	3,865	4 6½	2,211 12 5½
GRAND TOTAL ... 29 Congregations, 20 Pastors			150	289	264	37	82	3,146	448	206	6,266	2,800	12,212	215	6,577	7,874	4 7½	3,560 13 1½

Assessors :-- (1) Presbytery of Madras : Revs. W. Miller, D.D., C.L.E., A. Andrew, W. Skinner, L. R. Scudder, M.D., J. M. Russell, E. M. Macphail, J. Stewart, A. Moffat, W. T. Scudder.

(2) Presbytery of Arcot : Revs. J. W. Scudder, D.D., J. Chamberlain, D.D., L. B. Chamberlain, G. Pittendrigh, H. J. Scudder, J. A. Beattie, W. Weston, J. H. Maclean, J. Mackenzie.

Licentiate :-- Presbytery of Madras, 8.
Presbytery of Arcot, 16.

J. H. MACLEAN,
Clerk of Synod.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

May 6, 1930.

To the Members of the Foreign Department Committee.

Dear Friends:

At the last meeting of the Board, on motion of Dr. Stevenson, The Executive Council and the Foreign Department Committee were requested to consider the questions involved in the Church union proposals in India and Persia and to make some report thereon to the Board, with reference especially to the attitude that our Presbyterian Missionaries would take toward any proposals for union which might involve the acceptance of the episcopate and the polity of the United Church.

Council considered the matter at its last meeting and I sent the results of its consideration to Dr. Herrick as Chairman of the Committee. Council's statement contained an alternative closing paragraph, Dr. Herrick preferring the first.

Dr. Herrick has returned the statement with some verbal changes, and the following letter:

"I am returning the proposed document bearing on the matter of Church unity and cooperation on the mission field. You will note that I have made a few verbal changes in order to remove any possible misconception of what we mean. I prefer the original rather than the alternative concluding paragraph. Into this I have written some additional words which will, I think, make our position a little stronger.

This paragraph complies with Dr. McAfee's feeling that we ought to guard the validity of the ordination of Presbyterian clergymen. Might I suggest that this document be duplicated and sent out to the members of the Foreign Department Committee a few days in advance of the meeting. I would particularly like to have Dr. McAfee's reaction to this statement, and I trust there will be time to send it forward to him, if you have not already done so.

The judgment of the Committee may be different from my own, and I see no objection to your including the alternative concluding paragraph in the copy sent out to the members of the Committee."

I enclose herewith a copy of the statement as amended by Dr. Herrick. Will you please bring your copy with you with any suggestions to the meeting of the Committee, in room 918 at 1:15 on May 19th.

Very faithfully yours,

Robert E. Speer.

RES/d

The Board has given earnest consideration through the Executive Council and the Foreign Department Committee and in its own meetings to the proposals for Church union in South India, in North India and in Persia.

In the South India scheme neither the missionaries nor the Board nor the Indian Churches, with which they are in relationship, are immediately involved. Inasmuch, however, as it is certain that in case the South India scheme is adopted the question will arise of a union between the new united Church in South India and the Church bodies in North India, corresponding to the bodies which would have been united in the South, it is evident that the plan of union now under consideration for South India is of greatest interest to the bodies in the north as well. It is probable that the basis of union agreed upon in the South will be proposed as the basis of union between south and north and that the questions involved in this basis will be in the future, and therefore must be at present, of greatest interest to the missionaries of the Board in India and to the Churches with which they cooperate and therefore also to the Board and Churches in America.

In North India itself there is under consideration a proposal of union between the Methodist Episcopal Church of India and the United Church of North India, which consists of the churches which are the fruitage of the work of the missions of the Presbyterian Church in the U.S.A., the United Church of Canada, the Church of Scotland, the Presbyterian Church of Ireland, and the Welch Calvinistic Methodist Church. This proposal has not gone as far as the South India project nor been embodied as yet in a definite and complete plan of union.

In Persia the bodies involved are the Churches which have arisen from the work of the missions of the Church of England and of the Presbyterian Church in the U.S.A.

In all these projects the doctrinal basis of union proposed is the historic evangelical conviction of the Church expressed in the great creeds and no difficulty is met here accordingly by our missionaries or the churches with which they work. Frequent deliverances of the General Assembly support the Board and its missions in an attitude of approval and encouragement of organic Church union on the mission field, with other evangelical Christian bodies. Also it must be recognized that in both these fields - India and Persia - the churches are wholly autonomous. Many years ago the Indian Churches which had grown out of our mission work became ecclesiastically independent with the assent and approval of the General Assembly of the Presbyterian Church in the U.S.A.

In Persia there is one Presbytery nominally connected with the Synod of New York but it has not functioned as a Presbytery for many years and the new churches growing up out of the conversion of the Mohammedans are self-governing and independent. It is clear that all these autonomous churches have the right to determine for themselves the question of union with other Christian churches and the form and basis of such union.

The only present issues for the Board to consider accordingly are the questions of the course of action of its missionaries and its own responsibility arising from the aid which it is giving to the churches in these two lands. So far as doctrine is concerned there appears to be no difficulty. All the churches involved in both fields in all the plans proposed are evangelical bodies, and devotedly evangelistic.

In the matter of polity, however, in all three areas - South India, North India and Persia, the question has arisen as to the incorporation of the episcopate into the form of government of the new united church. In North India the proposal of union with the Methodist Episcopal Church does not involve more than an administrative, constitutional superintendency, democratically chosen and responsible to the courts of the Church. In Persia no definite scheme has been as yet worked out but the suggestion has been made that the churches should follow the scheme proposed for South India. The Board gave careful consideration to this scheme and to the amendments to it proposed by the present United Church of South India (composed of Congregational, Presbyterian, Reformed and some Lutheran elements) at Bangalore, October 1929, and by the General Council of the (Anglican) Church of India, Burma and Ceylon, at its Fourth Session in Calcutta, February 10, 1930.

The Board welcomes the drawing together into one of the Churches of Christ on the mission fields and sees no objection to its missionaries continuing their cooperation with the churches growing out of their work, and extending aid to them, if they unite with other evangelical churches on a basis of church government which may include the episcopate, conceived only as an administrative and constitutional office, ^{but} preserving always the true parity of the ministry, and recognizing at all times the full validity of Presbyterian orders.

(Alternative to concluding paragraph)

The Board sees no objection to its missionaries continuing to cooperate with the churches growing out of their work and to aid them if they unite with other evangelical churches on a basis of church government which includes the episcopate, provided that it be an administrative, constitutional episcopate which preserves the true parity of the ministry and which does not involve a recognition of the claim of apostolic succession or the inferiority or the invalidity of presbyterian orders, or condition the validity of the administration of the sacraments upon episcopal ordination as an historic or spiritual principal.

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OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
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May 6, 1930.

To the Members of the Foreign Department Committee.

Dear Friends:

At the last meeting of the Board, on motion of Dr. Stevenson, The Executive Council and the Foreign Department Committee were requested to consider the questions involved in the Church union proposals in India and Persia and to make some report thereon to the Board, with reference especially to the attitude that our Presbyterian Missionaries would take toward any proposals for union which might involve the acceptance of the episcopate and the polity of the United Church.

Council considered the matter at its last meeting and I sent the results of its consideration to Dr. Herrick as Chairman of the Committee. Council's statement contained an alternative closing paragraph, Dr. Herrick preferring the first.

Dr. Herrick has returned the statement with some verbal changes, and the following letter:

"I am returning the proposed document bearing on the matter of Church unity and cooperation on the mission field. You will note that I have made a few verbal changes in order to remove any possible misconception of what we mean. I prefer the original rather than the alternative concluding paragraph. Into this I have written some additional words which will, I think, make our position a little stronger.

This paragraph complies with Dr. McAfee's feeling that we ought to guard the validity of the ordination of Presbyterian clergymen. Might I suggest that this document be duplicated and sent out to the members of the Foreign Department Committee a few days in advance of the meeting. I would particularly like to have Dr. McAfee's reaction to this statement, and I trust there will be time to send it forward to him, if you have not already done so.

The judgment of the Committee may be different from my own, and I see no objection to your including the alternative concluding paragraph in the copy sent out to the members of the Committee."

I enclose herewith a copy of the statement as amended by Dr. Herrick. Will you please bring your copy with you with any suggestions to the meeting of the Committee, in room 918 at 1:15 on May 19th.

Very faithfully yours,

Robert E. Speer.

RES/d

The Board has given earnest consideration through the Executive Council and the Foreign Department Committee and in its own meetings to the proposals for Church union in South India, in North India and in Persia.

In the South India scheme neither the missionaries nor the Board nor the Indian Churches, with which they are in relationship, are immediately involved. Inasmuch, however, as it is certain that in case the South India scheme is adopted the question will arise of a union between the new united Church in South India and the Church bodies in North India, corresponding to the bodies which would have been united in the South, it is evident that the plan of union now under consideration for South India is of greatest interest to the bodies in the north as well. It is probable that the basis of union agreed upon in the South will be proposed as the basis of union between south and north and that the questions involved in this basis will be in the future, and therefore must be at present, of greatest interest to the missionaries of the Board in India and to the Churches with which they cooperate and therefore also to the Board and Churches in America.

In North India itself there is under consideration a proposal of union between the Methodist Episcopal Church of India and the United Church of North India, which consists of the churches which are the fruitage of the work of the missions of the Presbyterian Church in the U.S.A., the United Church of Canada, the Church of Scotland, the Presbyterian Church of Ireland, and the Welch Calvinistic Methodist Church. This proposal has not gone as far as the South India project nor been embodied as yet in a definite and complete plan of union.

In Persia the bodies involved are the Churches which have arisen from the work of the missions of the Church of England and of the Presbyterian Church in the U.S.A.

In all these projects the doctrinal basis of union proposed is the historic evangelical conviction of the Church expressed in the great creeds and no difficulty is met here accordingly by our missionaries or the churches with which they work. Frequent deliverances of the General Assembly support the Board and its missions in an attitude of approval and encouragement of organic Church union on the mission field, with other evangelical Christian bodies. Also it must be recognized that in both these fields - India and Persia - the churches are wholly autonomous. Many years ago the Indian Churches which had grown out of our mission work became ecclesiastically independent with the assent and approval of the General Assembly of the Presbyterian Church in the U.S.A.

In Persia there is one Presbytery nominally connected with the Synod of New York but it has not functioned as a Presbytery for many years and the new churches growing up out of the conversion of the Mohammedans are self-governing and independent. It is clear that all these autonomous churches have the right to determine for themselves the question of union with other Christian churches and the form and basis of such union.

The only present issues for the Board to consider accordingly are the questions of the course of action of its missionaries and its own responsibility arising from the aid which it is giving to the churches in these two lands. So far as doctrine is concerned there appears to be no difficulty. All the churches involved in both fields in all the plans proposed are evangelical bodies, and devotedly evangelistic.

In the matter of polity, however, in all three areas - South India, North India and Persia, the question has arisen as to the incorporation of the episcopate into the form of government of the new united church. In North India the proposal of union with the Methodist Episcopal Church does not involve more than an administrative, constitutional superintendency, democratically chosen and responsible to the courts of the Church. In Persia no definite scheme has been as yet worked out but the suggestion has been made that the churches should follow the scheme proposed for South India. The Board gave careful consideration to this scheme and to the amendments to it proposed by the present United Church of South India (composed of Congregational, Presbyterian, Reformed and some Lutheran elements) at Bangalore, October 1929, and by the General Council of the (Anglican) Church of India, Burma and Ceylon, at its Fourth Session in Calcutta, February 10, 1930.

The Board welcomes the drawing together into one of the Churches of Christ on the mission fields and sees no objection to its missionaries continuing their cooperation with the churches growing out of their work, and extending aid to them, if they unite with other evangelical churches on a basis of church government which may include the episcopate, conceived only as an administrative and constitutional office, ^{but} preserving always the true parity of the ministry, and recognizing at all times the full validity of Presbyterian orders.

(Alternative to concluding paragraph)

The Board sees no objection to its missionaries continuing to cooperate with the churches growing out of their work and to aid them if they unite with other evangelical churches on a basis of church government which includes the episcopate, provided that it be an administrative, constitutional episcopate which preserves the true parity of the ministry and which does not involve a recognition of the claim of apostolic succession or the inferiority or the invalidity of presbyterian orders, or condition the validity of the administration of the sacraments upon episcopal ordination as an historic or spiritual principal.

WHY SOUTH INDIA CHURCHES ARE CONSIDERING UNION

This pamphlet is issued in collaboration by the following group of men drawn from differing denominations in a common concern that the South India proposals should receive careful attention in Great Britain:—

Rev. JOSEPH MUIR

Rev. W. J. NOBLE

The Rt. Rev. E. J. PALMER, D.D.

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Proof

Price Sixpence net

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of the United Free Church of Scotland
Foreign Missions Committee*

Rev. W. J. NOBLE

*Foreign Secretary of the Wesleyan
Methodist Missionary Society*

The Rt. Rev. E. J. PALMER, D.D.

Lately Bishop of Bombay

Rev. G. E. PHILLIPS

*Foreign Secretary of the London
Missionary Society*

WHY SOUTH INDIA CHURCHES ARE CONSIDERING UNION

AIM OF THIS PAMPHLET

PROBABLY within a few months Christian people in Great Britain will be asked to pronounce an opinion upon a momentous proposal affecting the whole future of the Church of Christ in India. Many who have never seen India will take part, with full right, in the discussions in Church and Mission Assemblies. Some who are humbly seeking the guidance of the Spirit of God realize that just as sentences abstracted from their context may be meaningless or convey a sense opposite to that of the writer, so these proposals for union cannot be appraised without reference to the circumstances and factors in India which have brought them into being. Less thoughtful people naturally wonder whether it was wise for those missionaries and Indian Christians to venture upon problems which have hitherto baffled ecclesiastical experts in the home country, forgetting that for the younger churches their very freedom

from certain historic entanglements may smooth the path towards union. The aim of this brief pamphlet is to set out for British Christians the context of these proposals in order that their origin and meaning may be clear, so that discussion may go forward not upon misunderstandings and misinterpretations, but upon the real intention of the framers of the proposals. The purpose is explanation rather than propaganda, to promote a sense of the magnitude of the spiritual interests involved which may lead to a consideration of the Scheme of Union which is sympathetic as well as careful. The signatories, while themselves connected with some of the bodies most directly concerned, have no desire or right to commit their own bodies to any particular attitude; they are only anxious to provide such information as will make possible a consideration of the subject worthy of the greatness of the issues.

BODIES CONCERNED

The churches in South India affected by the proposals are the following :

First, those which have hitherto been connected with the Church of England, the vast majority of them being the direct outcome of the activities of the Society for the Propagation of

the Gospel and of the Church Missionary Society. They are grouped in four dioceses, those of Dornakal, Madras, Tinnevely and Travancore, with 106,362 communicants and a total Christian community of 395,883. In consequence of the passing of the Indian Church Act of 1927 the Anglican Church in India changed its name to 'The Church of India, Burma and Ceylon,' and from 1930 becomes free from the control of the State. The scheme of union proposes that the Southern dioceses shall become administratively independent of the rest of the Church of which they have hitherto been in every sense parts, until, as is confidently anticipated, a similar union is effected in North India, when it is hoped that a United Church of North India will join with a United Church of South India to form an all-India United Church.

Second, there are the churches connected with the South India Province of the Wesleyan Methodist Church, including the Districts of Madras, Napatam and Trichinopoly, Hyderabad, Mysore and possibly that of Ceylon. They comprise (apart from Ceylon) 17,187 communicants, with a total Christian community of 111,556. Here, too, the union involves a temporary sacrifice of organic union with the North India Province, until the plans already under consideration for uniting the churches in the North come to fruition.

The third body, the South India United Church, is itself the result of an organic union accomplished in 1908 by the amalgamation of the churches connected with five British and American missionary societies, both Congregationalist and Presbyterian. It has eight Church Councils — Madras, North Tamil, Kanarese, Telugu, Travancore, Madura, Malabar and Jaffna, comprising 43,749 communicants, and a total Christian community of 231,435.

This means that the union proposals before us affect some three-quarters of a million Christian Indians to-day. They may affect fifty times that number as the religion of Christ spreads through the non-Christian peoples of India.

CIRCUMSTANCES OF CHURCHES IN SOUTH INDIA

Few Church members at home can have any adequate idea of the primitive conditions, the looseness of organization, or the weakness of 'denominational loyalties' in the Indian Churches concerned in these proposals. Take, for example, the South India United Church. Some Wesleyan minister or Anglican priest in England reads of a body with that name, with which Anglicans and Wesleyans in India are proposing to unite, and naturally imagines something like the denomina-

tions which he knows in Britain, with their close-knit organizations, instructed membership, big annual meetings, rules and regulations, and unified forms of worship. Yet the reality consists of vast numbers of little village groups, each restricted in its outlook, the majority of members unable to read or write, scattered over an immense area with few means of communication and consequently a minimum of intercourse, and speaking four different languages. There are rules and a constitution which perhaps the teacher may have read, but no one else in the village. Once a year representatives, not of single congregations but of large groups of them, attend a meeting of a Church Council, and once in two years representatives of those Councils attend a General Assembly, but these things are for the few who can soar above the village limitations while the main body goes on with its local interests and its cultivation of the soil.

Certain practices have become established, mainly because the first missionaries started them and no one has wanted to change. In some areas those old missionaries were good Presbyterians; in others they were Congregationalists with a bias towards extreme Independency; in some the converts learned a liturgical service and repeated creeds, in others all the emphasis was on 'free' prayer and preaching. Twenty years of union

have naturally emphasized the elements in life and worship which were always common, but to this day there is great variety, and no attempt at centralized control or at the cultivation of uniformity. It is safe to say that the average village member of a Tamil Church in Travancore or Jaffna knows next to nothing of the life or Christian activity of his fellow Church member in the Telugu country hundreds of miles away, for there is no ordinarily available means for him to get to know. There are, of course, congregations in the towns where people with a wider outlook read and know English, and can even get interested in Church problems. Actually the life of the Church at large proceeds along the broad lines of the constitution laid down, and the proceedings of its Councils are conducted with decorum and reasonable efficiency. But whoever in England thinks of the South India United Church should chiefly keep in mind not big town congregations, but groups of humble, rather ignorant village folk gathered in mud-and-thatched sheds, for most of whom denominational questions are completely out of range. And this account of one of the bodies proposing to unite is true in considerable measure of all three, with the exception that there has been a greater uniformity in worship among the congregations of the other two.

DENOMINATION BY GEOGRAPHY

Another fact difficult for friends in Britain to realize is that denomination in India is mostly a question of chance and geography, and not primarily of conviction. When missions were starting their operations in a territory too vast for their combined forces to cover, the first practical necessity was to avoid overlapping, and sensible arrangements of mission comity allotted areas with definite boundaries to the various societies, each of which undertook responsibility for evangelizing the population of its area. The plan worked admirably, but as generations have passed, and congregations of converts have become established on the model of the Churches which founded the respective missionary societies, it has thus come about that a man's denomination depends upon the part of the country in which he grew up. Tell me of a Christian Indian that he grew up in a certain part of the Negapatam district, and I can assure you with some confidence that he is a Wesleyan Methodist, for the excellent reason that only the Wesleyan Methodist Missionary Society has operated in that district, and there is no other Church there which he could join. Tell me in which particular part of the Tinnevelly district another Indian Christian has his home, and I can probably tell you whether he is 'Low' Church

or 'High' Church according as the area was occupied by C.M.S. or S.P.G. It has lately been said with truth that it is as if all the Christians in Essex grew up Baptists ; in Middlesex, Anglican ; and in Surrey, Presbyterian. It works all right until people travel and settle in counties other than their own, but then problems arise !

DENOMINATIONAL HISTORY NON-EXISTENT

In such conditions as these, it need scarcely be pointed out that denominational history practically does not exist. Our forefathers counted life well laid down to establish in the Church some principle which to-day is so generally admitted that early struggles are almost forgotten even by ourselves. We do not quite forget, for their achievements are built into our lives, and we have read the history of our particular branch of the Church. But 90 per cent of the Christians in South India have not heard of those histories. Missionaries who have made valiant attempts to render by cumbrous circumlocutions the terms 'Congregational,' 'Presbyterian,' 'Episcopalian' into Tamil or Telugu have had powerful evidence of the incongruity of our denominational systems in the surroundings where men speak with each other by those languages. Even more powerful, not to say humorous, evidence would

be supplied if an average member of our village congregations were asked himself to pronounce either of these three terms. He could not do it. And after all why should he? But the fact remains that the sheer lapse of years in which churches grow up as separate denominations is causing a hardening of divisions which have no basis in reason or experience. There are no worse divisions than those founded on mere unreasoned precedent, of which India has far too many already to need contributions from the Christian Church.

NATIONAL FEELING

There is one qualification to the above emphasis upon the village group as characteristic of these Churches which propose to unite. There are also among them, particularly in towns, men of wide outlook, with strong national feelings, and spreading throughout them all in town or village is the intense desire to be thoroughly Indian as well as truly Christian, a desire with which missionaries warmly sympathize. Christianity has suffered far too long in India from the handicap of unnecessary foreignness. There is a right as well as a wrong nationalism, which desires to express religion also in its own appropriate forms. The religion of Christ must cease to be an exotic and be natural-

ized. It must be open to an Indian to be a good Christian without any suspicion arising that he is under foreign influence or control. The most forward-looking Indians in these Churches are sure that they can hope to be truly Indian only if they get together, instead of remaining in the separate sheep-folds which a foreign denominationalism has provided.

IMPRESSION UPON NON-CHRISTIANS

There is one other mass of people whose mind also we may not forget, some fifty million non-Christians in South India and Ceylon. They are aware of the difficulties of Christians about inter-communion, and sometimes make capital out of them. It is easy to retort that within Hinduism and Mohammedanism are sects far more opposed to each other than any Christian denominations, but who can rest content with such a retort? Unquestionably our denominational separation obscures for the non-Christian our fundamental unity in Christ. Unquestionably closer union in face of vastly outnumbering non-Christian hosts would help towards the ultimate victory. ¹¹In the more united national life now steadily developing in India a divided Christian Church is likely to be singularly ineffective. ¹¹

STORY OF THE NEGOTIATIONS

It is significant that the first steps towards the present proposals were taken just after the war when a joint evangelistic campaign among non-Christians had brought the different denominations closer together. The Foreword to the published proposals tells how at Tranquebar, where landed in 1706 the first Protestant missionary, there met in May 1919 a group of men, chiefly ministers of the Anglican and the South India United Churches. All were Indian except two, one an American and one an Englishman. These thirty-three men, after prayer and discussion, drew up and issued a statement that they believed union to be the will of God.

‘ We believe,’ they said, ‘ that the challenge of the present hour in the period of reconstruction after the war, in the gathering together of the nations and the present critical situation in India itself, calls us to mourn our past divisions and to turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible Church. We face together the titanic task of the winning of India for Christ—one-fifth of the human race. Yet confronted by such an overwhelming responsibility, we find ourselves

rendered weak and relatively impotent by our unhappy divisions—divisions for which we were not responsible and which have been, as it were, imposed upon us from without ; divisions which we did not create, and which we do not desire to perpetuate.'

They declared that in the united and visible Church the Congregational, Presbyterian, and Episcopal elements, all three scriptural, should be conserved. The presentation of their statement to the General Assembly of the South India United Church and to the Episcopal Synod of the Anglican Church in India led to the appointment of a joint committee to confer with a view to the possibility of union. Between 1920 and 1929, eight meetings have been held, the Wesleyan Methodist Church in South India joining in the negotiations, to the great pleasure and profit of the other two bodies, from the fifth meeting onwards. The discussions have been utterly frank and brotherly, conducted in the atmosphere of prayer, and with a sincere desire on every hand not for diplomatic victories or the finding of ingenious formulæ, but for the ascertaining of God's will for the future of His Church in India. At all meetings there have been at least as many Indians as Europeans, and usually they have been in the majority. It is the testimony of those who took

part that again and again when difficulties seemed insuperable they found themselves under a divine compulsion not to abandon the attempt to find a solution, and they regard the whole series of events as an experience of guidance by God's Holy Spirit. Finally in March 1929 the scheme of union now published was unanimously accepted by the Joint Committee.

CHURCH AUTHORITIES NOT YET COMMITTED

The three Churches concerned have, of course, followed the negotiations through the years with close interest, and have expressed their general approval of the fundamental principles laid down. But the scheme as a completed whole is only now ready to be presented to them, and they are free to adopt towards it whatever attitude they feel to be right. No one can predict the decisions which they will make, since it is one thing for a few representatives in close fellowship to work out a plan of union, but quite another thing for the plan to be endorsed by large bodies without that closeness of fellowship and with an anxious sense of the abiding effect of decisions now to be taken. It is even possible that the whole plan may be rejected in India by the Church authorities concerned. What is more probable is that before giving any final approval they will take counsel

with the bodies in Britain and America with which they have been in close relations. In the case of the Anglicans the scheme has to be submitted to the General Council of the Church of India, Burma and Ceylon in February 1930. That Council has agreed that it will not finally approve the scheme until it has heard the advice upon it of the Lambeth Conference. The Lambeth Conference has no control over the Church of India, Burma and Ceylon, nor will the Church of England or any officer thereof have any control over it after 1930. At least two successive votes in the General Council will be required to carry the scheme through, that is at least four years.

In the Wesleyan Methodist Church the scheme has been sent to the Synods of the four districts concerned — Madras, Mysore, Hyderabad and Trichinopoly. From these, which meet in January 1930, recommendations will be forwarded to the meeting of the South India Provincial Synod at the end of the same month. This Synod after discussing the scheme will make its own recommendations upon it to the Wesleyan Methodist Conference in Great Britain, which meets in July 1930, and is the final authority in the Church.

In the case of the South India United Church, the Scheme of Union will come before its General Assembly in October 1929, but all the eight Councils will be consulted before the Assembly can make

any decision, and the process is likely to occupy a few years. Meanwhile the Councils will doubtless take steps to ascertain the opinions of the missionary societies with which they have been in connexion and of the respective Churches (Congregational and Presbyterian) which support those societies.

UNION—SPIRITUAL AND COMPREHENSIVE

In the foreword of the published proposals it is insisted that the basis of union is spiritual, although of necessity in a scheme of union, organization occupies the main space. 'Jesus Christ is the Person in whom the Churches unite. . . . His cross is the place of meeting. The united Church will therefore desire to bring together all the different types of spiritual experience represented in the united Churches.' Comprehension, not limitation, is the general method of union. Elements in Episcopal, Congregational, Presbyterian and Methodist Church government are brought together as supplementary, not mutually antagonistic, in order that the heritage of each may be the heritage of all, and that Indian Christianity may ultimately work out its own synthesis of them all.

Those who have made the plan, believe that it requires no sacrifice of principle from either

Catholic or Protestant, but only the giving up of the thought that one's own denomination alone is entirely right. They have tried to frame a constitution sufficiently wide and elastic to promote the living together in mutual fellowship within one Church both of those who hold to Anglo-Catholic doctrine concerning validity of orders and sacraments, and of those with Free Church traditions concerning the freedom of the Spirit and suspicion of all sacerdotalism. Whether they have succeeded can only be determined by a careful study of the scheme itself, but it must be studied in the light of this avowed aim of its framers.

PRINCIPLES NOT ABANDONED

No uniting Church is asked to sacrifice its principles. The historic episcopate is accepted and defined in the Basis of Union, but freedom is left to individuals and churches to hold their own theories concerning it. At the same time the share of presbyters and of laymen in the direction of the affairs of the Church is conserved. The Wesleyan and South India United Church have throughout made it clear that in accepting the episcopate they cannot accept what is commonly known as 'apostolic succession'; yet the principles of those who value it are safeguarded by the regulations for the consecration of bishops

and ordination of other ministers. At the same time, in order to demonstrate that the newly united Church stands in succession not to one but to three branches of the Church of Christ, it is provided that at the consecration of the first new bishops of the united Church there shall be the laying on of hands jointly by three bishops and by ministers of the South India United Church and of the Wesleyan Church who represent their communions corporately.

The same method of wide comprehensiveness is shown in the treatment of ancient Creeds. The Apostles' and Nicene Creeds are accepted 'as witnessing to and safeguarding that faith which is continuously confirmed in the spiritual experience of the Church of Christ, and as containing a sufficient statement thereof for a basis of union.' No man's faith is fettered to their phrases, but their ancient use in instruction for baptism, and where desired in public worship, is provided for. Similarly, in the worship of God congregations are to have that freedom which is vital for the future spiritual growth of the Church in India, but none are deprived of historic forms to which they have become attached, while no others are forced to use them. 'The uniting Churches recognize that they must aim at conserving for the common benefit whatever of good has been gained by each body in its separate history, and

that in its public worship the united Church must retain for its congregations freedom either to use historic forms or not to do so as may best conduce to edification and to the worship of God in spirit and in truth.'

FREEDOM AND FELLOWSHIP

There is to be complete freedom from the direction or interposition of any civil government, and the Church is to be free from any control, legal or otherwise, of any Church or Society external to itself. At the same time on account of its origin and history it must have special relations with the Churches of the West through which it has come into existence, and will regulate its acts by the necessity of maintaining fellowship with all branches of the Church Universal with which the united Churches are now in communion.

PRELIMINARY AFFIRMATIONS

For practical reasons, the scheme at present concerns the Southern part of India, but it looks towards the ultimate formation of one Church throughout the whole land. The proposals are too carefully stated to be adequately summarized. This pamphlet cannot enter upon an exposition; it has only tried to place them in their setting and indicate their general nature and scope. They

will be minutely scrutinized, and the discussion will raise many an important issue not here mentioned. But two or three preliminary affirmations may here be ventured upon.

- (a) Whether or not the proposals are endorsed by Church authorities in India or elsewhere, it is in itself an achievement for which we must give thanks to God, that anywhere in the world a representative group of Christians of so wide an ecclesiastical variety should have unanimously agreed to recommend this bold plan.
- (b) In the long run, the final decisions on the proposals must rest with Christians in South India, guided in faith and freedom by the divine Spirit.
- (c) The Western Churches, when asked for their consent and blessing, will be faced with issues which must powerfully influence their own future as well as that of the whole Church of Christ.
- (d) Our supreme endeavour must be after a wide enough range of thinking. In the story of the expansion of the religion of Christ over the world a new chapter is opening, comparable with that which tells of the first rapid expansion over the Roman Empire. None of us has the

far-seeing wisdom which can confidently lay down plans adequate to the whole future. But by seeking the guidance of the Spirit which at the outset of the Church's story broke down 'the middle wall of partition,' we may hope for such action as will help to fulfil the apostolic prayer 'that now unto the principalities and the powers . . . might be made known *through the Church* the manifold wisdom of God.'

